

# IMPACT

Weekday Religious Education Quarterly

Spring 1968 / Department of Seminaries and Institutes of Religion, Vol. 1, No. 3





**IMPACT—v.t.**  
to drive close;  
fix firmly;  
pack; wedge.

# IMPACT

Weekday Religious Education Quarterly

Vol. I

Spring 1968

No. 3

## TABLE OF CONTENTS

### EDITORIALS

<b>Tying Knots</b> , William E. Berrett .....	2
<b>Parable of the Salesmen</b> , Albert L. Payne .....	3

### THEME ARTICLES

<b>Knots</b> , Clarence F. Schramm .....	4
<b>Tying Knots for Lasting Impressions</b> , William O. Nelson .....	22
<b>Care Teachers Should Exercise in Tying Knots</b> , Homer Duncan Capener .....	6
<b>Knots of Personal Influence</b> , Wallace J. Johnson .....	28
<b>The Individual Knots</b> , F. Weldon Thacker .....	8

### CONTRIBUTIONS

<b>On Becoming a Teacher-Scholar</b> , Kenneth W. Godfrey .....	16
<b>The Teacher's Greatest Resource</b> , William C. Smith .....	32
<b>The Spirit of Scandal</b> .....	25

### PERSONALITIES

<b>Meet the Administrator</b> .....	12
<b>J. Karl Wood</b> .....	20
<b>Carter E. Grant</b> .....	21

**Impact: Weekday Religious Education Quarterly** is published by The Church of Jesus Christ of Latter-day Saints, Department of Seminaries and Institutes of Religion, B-346 Smoot Administration and General Services Building, Brigham Young University, Provo, Utah 84601.

Second-class Postage paid at Provo, Utah 84601

Editor: Albert L. Payne

Assistant Editor: Ward H. Magleby

Editorial Board: Grant R. Hardy, Stanley R. Gunn, P. Wendel Johnson,  
Calvin P. Rudd, and Dan J. Workman

Art Director: Richard D. Brown

# Editorials

## TYING KNOTS

I once read about an attempted rescue operation at sea, the very tragedy of which brought home to me a vital lesson of life. The rescue vessel had tossed a line to a fast-sinking yawl. The seas were running high, but despite all the adverse conditions the passengers on the little vessel would have been saved but for one thing—failure to tie a knot that would hold. Before another line could be secured, the yawl was swallowed up by the seas and precious lives were lost.

Many times since, I have witnessed how the failure to tie knots has resulted in irreparable loss. I have witnessed young men and women floundering in a sea of uncertainty, buffeted by the disbeliefs and false standards of society, who might have been rescued by a willing teacher attempting to reach them with lines of information had he not failed to tie the knots which might have held them.

Attempting to teach the principles of the gospel without tying those principles to life is leaving a loose knot indeed. Declaring the existence of God or the divinity of Christ without testimony is an omission of the knot entirely.

One cannot tie knots without a line, and a line is useless unless it reaches an objective. Every class period must be centered around an objective, and lines of discussion must center around that objective and be securely tied before the class period is closed, lest the student carry away with him nothing but a broken, unbound package.

Jesus, the Master Teacher, was always tying knots. No teaching of his was left dangling:

Ye are the light of the world.  
A city that is set on an hill cannot be hid.

Neither do men light a candle, and put in under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:14-16.)

When the lawyer said unto him, "Who is my neighbor?" Jesus, with an objective clearly in mind, told the story of the Good Samaritan and then tied the knot by placing the burden squarely upon the questioner, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" (Luke 10:29-36.)

In the teaching field no knot is tied until the student is brought to:

- (1) New understanding.
- (2) New resolution.
- (3) New course of action.

To leave knots untied is to waste the student's time or, what is worse, bring him to a conviction that what the teacher is attempting to teach is of no importance to him and has no bearing upon his life.

W. E. B.





## PARABLE OF THE SALESMEN

Consider the Parable of the Salesmen:

A large department store once conducted a dramatic advertising campaign which interested a substantial percentage of people to the degree that they came to the store. The product advertised was of unquestionable desirability and quality, but the advertising did not give a complete picture of the situation because it emphasized a nothing-down-and-easy-payment plan. The price and the no-cash-sales policy often stood in the way of a purchase, but some well-qualified and enthusiastic salesmen overcame these difficulties and made many sales. Others, apparently as well satisfied with passive acceptance "on the floor" as with signed contracts in the office, made no sales at all.

The sales campaign of the department store may be likened to the kind of advertising done by some in the Department who emphasize only the fun and interest of religious education. Such advertising attracts many to come and hear but may later act as a deterrent because of the manner in which the selling process was commenced.

The price of Christian character is neither a cash deal nor a nothing-down-and-easy-payment plan. Living the gospel sometimes requires studied ability to listen to the Spirit when reason, knowledge, and mores cry out in opposition. It may require the common sense to be a man and the courage to stand alone. Always it requires strength and persistence. One may ask if the selling technique which emphasizes the pleasurable aspects of religious education may tend to indicate that one can purchase character on other than gospel terms. Does such approach afford a suitable spring-

board for action in terms of strengthened religious living, or does it encourage the false idea that intellectual and emotional acceptance alone are sufficient as one's response to Christ?

The salesmen in the parable may be likened to some teachers who employ a technique of such smooth persuasion that hardly anyone "signs the contract." Teachers have done well to abandon attempts to influence behavior by compulsion and fear, and the use of awards or rewards as motivational items is apparently suffering a much deserved death. But does the process of "sugar-coating" also create a barrier to the development of Christian character? (This is not intended to condemn persuasion but only to raise the question of how low pressured it ought to be.) Do teachers who are satisfied with no more than intellectualizing, emoting, and soothing have the same objective as the "management"?

One teacher resolved years ago to "close the sale" on at least one nonmember every month, and for years he has baptized more than his quota. In contrast many teachers appear satisfied when students merely accept them and the program. These would go hungry if they were selling on commission!

Have we as teachers unconsciously built barriers which prevent the accomplishment of the task we would perform? Do images of pleasure and easy performance on the part of students and success in function rather than product on the part of teachers stand in the way of "selling" the gospel?

A. L. P.



The ancient Peruvians had a unique way of preserving those truths and communications which they considered most valuable. Evidently devoid of an alphabet, this people provided themselves with records by means of systematically knotting threads or cords. The arrangement, number, size, and color of the knots each had particular significance. The "quipus," as the instruments were called, were used to communicate such diverse messages as speeches, arguments, poetry, historical events, and accounts.

The "quipucamayu" was the historian—the certified public accountant of his day. Accuracy and honesty were paramount requisites of the "quipucamayu." Even in small villages at least four such individuals kept the same record to insure authenticity.

Like the ancient "quipucamayu," the Church teacher is engaged in a knot-tying process. He is charged with the sacred and exacting task of accurately communicating the restored gospel to students. The knots he ties are "outcomes" which he communicates. These outcomes may be in the form of such things as concepts, attitudes, predispositions, and skills. Although students are individually responsible, the teacher who assumes the critical responsibility of guiding the knot-tying process must be certain that those principles he attempts to incorporate into the students' "quipus" are based on eternal truths, lest by modifying others' behavior he unwittingly share an undesired responsibility. The teaching assignment presupposes that meticulous and prayerful preparation go not only into each lesson or exposure but especially into those select teaching moments when in-

sights and conclusions are formed.

The ending of a semester, academic term, or year provides teaching moments which may, in fact, be the last such opportunities available for some students. The Church and the teacher are committed to certain basic "truths" which may and should be distinctly and skillfully made part of students' "quipus" in religious educational experience. While the human element each teacher brings to bear on the important function of tying knots adds an individual style and color to the "quipus" he helps to tie, his message must be an authentic and accurate representation of his commission.

A thorough audit of the teacher's intended and actual knots is a periodic necessity for accomplishing his objectives. (Note "Objectives of Religious Instruction," **Impact** 1:13.) Among those questions every teacher ought to ask himself about the knots he ties, the following are suggested:

**Are Knots Honest?** Have I carefully and prayerfully examined, tested, and verified the "outcomes" I would have others accept? Have I used all the tools at my disposal and accurately appraised my students of the depth and shallowness of the foundation of my own knots?

**Are Knots Supportive?** Have I included all the elements necessary to substantiate and support the weight of additional learning and experience? Are the strands of the "quipus" made of the proper blends of spirit, emotion, and human experience to provide a stable balance? I must act in accordance with the knowledge that the strands must be woven of fiber of sufficient strength to withstand the weight and strain of living. I must give careful attention to the pro-



# TS

Clarence F. Schramm

North Central California District Coordinator

position that the process of life is present as well as future for the students. The "here-and-now" must be properly balanced with the "soon-to-be." Some knots may be needed this afternoon, while others may wait years for the time that a particular condition of life faces the student.

**Are Knots Individually Tailored?** Do I take into account the range of experiences and needs of the individual students? Though different strands and materials may be used in the tying of a knot (tailored to individual needs and/or my abilities as a teacher), if the directions prescribed are valid the end result will always be positive. Have I remembered that the knots may be tied by vicarious experiences? Some knots are simply too costly in terms of wasted lives, misery, and human resources to tie by reason of firsthand experience. Have these knots the dimensions to both break the fall of students who slip and at the same time provide uncumbered handholds for those who are climbing? Are the knots I tie of such clarity that they are readily recognized by all my students? Are they of sufficient interval to allow the hands of the grasper to hold on? How much can the student comprehend in one sitting?

**Are Knots Distinctive?** Have I avoided the temptation to kink and twist the strands of the "quipus" with expeditions into interesting (to me) sidelights which may obliterate the fine knots of important truths? In making my knots of such character as to be easily recognized and remembered, I must take care that the sensational is not substituted for the substance. Two extremes I must avoid are the minutia of knots that lose their ability to communicate by weight

of their number and the paucity of knots that fail to communicate or adequately elaborate vital principles.

Are the unique "knots" of the Restoration given proper perspective? These knots need to be distinguishable to my students, both as to origin and singularity in the world. Are my students aware that these "distinctive" knots give "distinctive" results when measured against the world's standards? Will they remember that singular people are produced by the acceptance and practice of such knots as the eternal duration of celestial family ties, man's highest possibility and destiny is to live like and with God, the gospel transforms the lives of men, and the restoration and efficacy of the priesthood and contemporary and continuous revelation are singular truths of the Restoration.

In many academic institutions a climate seems to exist which discourages and disparages the tying of the type of knots inherent with the dedicated religious educator. Situation ethics, moral relativism, and anomic behavior (a social condition characterized by the lack of norms and values, confusion, hostility, and a lack of identity) seem to be in vogue among many members of student bodies and faculties. The growth of this type of climate is evident on high school campuses and seems to reach its full bloom on college campuses. Our youth have never had a greater need for the skillful Church teacher to honestly and accurately tie the knots of restored eternal truths. The need is not just for the knot but for the exemplification of its valid outcome in terms of the testimony and life experiences of the instructor.

# Care Teachers Should Exercise in Tying Knots



**Homer D. Capener**  
Pocatello  
Institute Instructor

An experienced outdoorsman and camper can readily be recognized by his ability to tie the right knot at the right time. A scout camper is familiar with several different knots, each designed for a definite purpose, which he can tie either in pitch dark or broad daylight.

One must learn to tie the right knot for the right purpose, not just any knot that comes along. An effective knot will (1) hold until untied and (2) fulfill the purpose for which it is employed. The best knot for joining two pieces of rope is the sheetbend. Other knots may be used, of course, but not with the same effectiveness. The most appropriate knot for attaching a rope to a post or rail is the clove hitch. The bowline is a very important knot in rescuework because it provides a loop that will not slip. If a slipknot were used in rescuing a person, rather than a bowline, the result would be disastrous.

Teaching, like scouting, requires that one know the right knot to tie at the right time. A teacher should have the discernment to select the right knot for the right job. Some important teaching knots include clincher knots, open-end knots, bear-your-testimony knots, holding-your-judgment knots, and this-is-the-way-I-have-found-it-to-be knots.

**Open-end knots.** This suggests to the students that there is more to be learned on a subject. To learn **how** to think is more important than to learn **what** to think! Though embarked on a voyage with many navigators, the students should be able to expect consistency of direction. Their journey should be enriched by the unique knowledge of each guide (dif-

ferent scenes being examined along the course with appropriate experts), but their journey must have only one goal. All guides must help the learner stand up and view for himself and must give him an opportunity to steer the ship. Without practice, without sympathetic guidance, thinking may remain "on the rocks," so in this case we do not want to use the clincher knot. We want them to learn how to think and to realize that there is more to know on this subject.

**Holding-your-judgment knots.** Encourage students to inquire and show respect for their questions. Seek all points of view, obtain all evidence, devote yourself to truth, apply the test of honesty. Seek clarity, acknowledge differences and difficulties, subject ideas to scrutiny, ask questions that "dig" (The phrasing of a question influences thinking!). Avoid the "yea and nay" response—instead, help students find the evidence, the meaning, the purpose, for themselves. Maintain a high level of expectation, thus avoiding standardization, mere competency and conformity, or the cliché and the stereotype. Help students hold to the point and recognize relevancy and irrelevancy. Reject triviality and pomposity. Finally, discourage any emphasis merely on "grades," a practice not conducive to the development of critical or creative thinking and opposed to the development of curious, inventive persons.

This knot involves the principle of free agency and must allow students opportunities to think about all facets of the problem, to form their judgment, and then to live accord-

Continued on page 19





# WANTED

→ A KNOT TIER ←



Must be able to tie a variety of INdividual knots

**CONDITIONS FAVORABLE.** Year-end relationship with students with whom teacher should now be well acquainted.

**TRUST LEVEL** between student and teacher should now be sufficiently high for effective tying of knots.

**COURSE MATERIAL** provides a wealth of information, examples, and experiences that can be drawn upon. Increased maturity and additional insights gained during course enhance students' ability to gain more mature concepts.

**NEED IS DESPERATE.** Those interested must be willing to put forth thought and effort necessary for selection and tying of difficult knots.

**MUST BE WORTHY OF TITLE: "TEACHER."** (If the student has not learned, the teacher has not taught.)

**CAUTION:** Those proficient with only granny and bow knots need not apply. Supply already exceeds demand in these cases.



# THE INDIVIDUAL KNOTS

F. Weldon Thacker, Portland District Seminary Coordinator

Following are some suggestions regarding the kinds of knots which may be particularly effective at the conclusion of the school year or course of study.

## 1. The Interview Knot

The tying of this knot can be very time-consuming but frequently results in a lasting rather than temporary knot. The personal interview, "eyeball to eyeball," can be very helpful in moving into another person's "living space" and helping him "rearrange the furniture" if necessary. This can only be best accomplished when the student **invites** or **lets** the teacher into his "living space." The teacher cannot force his way in. Imagine the success of a teacher attempting to influence a student who dislikes, or distrusts, or lacks respect for him. Compare such success with that of a teacher who has achieved a high trust level with a student to the extent that he is willing to take the teacher into his confidence and discuss issues that concern him. This kind of teacher is in an advantageous position to "drive home" the concepts he desires the student to grasp. How much more meaningful is advice or instruction from a person the student respects and admires and who he feels is genuinely interested in him and his welfare compared to that of a teacher who is considered nothing more than a mere capable classroom instructor.

By the end of the school year the teacher hopefully has the rapport with a student that will enable him to tie such knots meaningfully and effectively. These knots need not always be tied in a formal setting, but a casual setting

can also be sought and realized with good effectiveness.

In his book, **The Ten Most Wanted Men**, Paul Dunn lists six basic needs of men as follows:

1. We need food, protection, shelter and good health.
2. We need others to take notice of what we are and what we have accomplished.
3. We need to be accepted by others as an individual of worth.
4. We need to give and receive love.
5. We need to feel we are making a contribution of worth to others.
6. We need to develop the best that is in us by living principles of righteousness and having the influence of the Holy Ghost to guide us. (Paul H. Dunn, **The Ten Most Wanted Men** (Salt Lake City: Bookcraft, 1967), 106.)

Notice how many of these needs a person-to-person interview could help fulfill if the teacher has genuine interest and love for the student being interviewed. The efforts and interest of a student whose basic needs are being met can then be expended toward the realization of his self-fulfillment. Someone has said that "teaching is the process whereby one person helps another person change." Counselors claim that an individual is more capable of change if his basic needs are being met. Therefore, the interview can be an extremely effective technique if used wisely.

How many weeks of school are left? Which



students need knots tied for them? Which students could the teacher influence effectively with this technique? How would the teacher approach each one? Each teacher must answer these questions for himself.

## 2. The INtrospEction Knot

It is apparently not uncommon for students to acquire a lot of information without fully appreciating its relevance to their own lives. Consequently, there are too many "A" students in seminary who live "C" or "D" lives. Utilizing the many concepts and other background materials and experiences that have been dealt with during the course, ample "rope" is available for the tying of introspection knots.

One teacher took advantage of the material covered over the period of several weeks relative to the Israelites being led out of Egypt to the Promised Land. The teacher illustrated in a step-ladder fashion the various stages of spiritual maturity displayed by the Israelites. Those actions that were done out of obligation or because of requirement were lower on the ladder than those done as a result of a willing heart (which involves more **self-discipline**). The next rung on the ladder referred to those who were not only willing to obey certain commandments but were anxiously engaged in obeying **all** the laws and ordinances. Faith was on a higher rung. The analysis of the chart proceeded in such a manner that several of the students, reportedly, realized that the motivation behind too many of their good works was that of the first rung and expressed to the teacher a desire to make compliance with the gospel more than a matter of "I'm supposed to."

Another teacher watches for the appropriate time to have students write a response to questions that encourage self-introspection such as: Who are you and **why**? Where have you been and **why**? Where are you going and **why**?

## 3. The INDividualized Lesson Knot

By this time of the school year the teacher, being in a position to know his students better than earlier in the year, can plan his lessons around the needs and personalities of the students in his class in such a way as to drive concepts home to the students, at least at times, with "sledge-hammer" effectiveness. But this can't always be done in a shotgun pattern. The rifle method can be more effective if used wisely. When Melvin Brooks was responsible for training prospective seminary teachers at Brigham Young High, he explained to his trainees that he oriented at least one lesson or a part of a lesson at each student in his class sometime during the year. That is, though he didn't ignore the interests and needs of the

other members of the class during those lessons, such a lesson was primarily planned and designed with a particular student in mind. He didn't leave his effectiveness in meeting the individual needs of his students up to chance, but he consciously planned the lessons with them in mind. (Such intentions should not be too obvious. The lessons should be presented in such a manner that the students are not aware that the teacher is purposely "rifling in" on a particular one. Students need not be embarrassed before their classmates by such an approach.)

Another teacher makes a brief marking in his roll book each day as he plans his lesson. The mark (/) indicates the particular students he is "aiming" for and from whom he hopes to get a desired reaction or response. It only takes a minute to indicate the success of his efforts. No additional mark is made if the effort failed. A partial cross mark is made if some response was realized (✓); a full cross mark if the desired response was fully realized (✗). The desired response may be found in such things as (1) something written by way of analysis or in an answer to the part of the lesson involved, (2) participation in a role playing situation, (3) or a verbal answer to a question. When the aforementioned teacher first began to use this technique, it soon became obvious that he had been directing most of his lessons at a certain few students; and seldom, if ever, had he intentionally planned his lessons specifically with certain other members of the class in mind.

## 4. The INternalization Knot

This knot is best tied by the student, but direction and assistance can be provided by the teacher. When a student is attempting to copy with a problem about which he is directly concerned, effective learning is likely to occur. Missionaries often find that when they have to explain the gospel to others and defend their beliefs the many "tired and worn-out trite" statements and "overused" scriptures suddenly take on significant meaning, and the missionary gains insights into the gospel such that he wonders why he hadn't realized them before.

In a paper entitled "The Facilitation of Significant Learning" Carl R. Rogers sets forth the following assumptions in answer to the specific question, "How can the incorporation of the process of learning and changing be made the deepest purpose of the educational experience?" They are pertinent to the point of discussion.

1. **The first is that human beings have a natural potentiality for learning.**
2. **Significant learning takes place when the**



subject matter is perceived by the student as having relevance for his own purposes.

3. Much significant learning is acquired through doing.
4. Learning is facilitated when the student participates responsibly in the learning process.
5. Self-initiated learning, involving the whole person of the learner—feelings as well as intellect—is the most pervasive and lasting.
6. Creativity in learning is best facilitated when self-criticism and self-evaluation are basic, and evaluation by others is of secondary importance.
7. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience, an incorporation into oneself of the process of change. (Carl R. Rogers, Ph.D., *The Facilitation of Significant Learning*, LaJolla, California: Western Behavioral Sciences Institute, pp. 7-9 [From a paper to be published as a chapter in *Contemporary Theories of Instruction*, editor, Laurence Siegel, Chandler Publishing Company].)

The teacher, anxious to tie supportive and lasting knots, would do well to analyze each of these seven points and evaluate his own teaching techniques and approaches in light of them. He should realize that to be lasting, "learning must come from within" the students. Earl V. Pullias in his book, *Toward Excellence in College Teaching*, says, "The teacher can be sure that every student who has a vivid experience will learn. The nature of man is such that if he is not pathological in some significant way he will learn when he interacts with ideas or objects. He learns from **his** experience (his interaction) and not from the experience of his would-be teacher, but he will learn if he has experience. Thus the great teacher's chief concern is to plan varied and rich experiences for his students, for he knows that out of these experiences learning will arise. The learning will not always be the specific outcomes planned or those measured by formal tests, but often, if the activity is alive, imaginative, and varied, the learning which occurs will be more important than that planned. Such must be the faith of the teacher in the human mind." (Earl V. Pullias and Aileene Lockhart, *Toward Excellence in College Teaching*, Dubuque, Iowa: Wm. C. Brown Company Publishers, 1963, p. 17.)

Another implication of the assumptions of Rogers is that the teacher will not always be around in time of need to tie knots for the students. Therefore, it is imperative that part of the learning process include helping the

students to "discover" how to tie knots themselves. Therefore, as the last quarter of the year approaches, the teacher should give serious thought as to how to provide the kinds of experiences the various students need to crystallize the concepts stressed during the year into meaningful fruition. Have they acquired a testimony or a stronger testimony? Have they caught the vision of how the concepts taught are relevant to their lives? Have they ascended the peak of commitment? Have their goals been affected favorably and realistically? Are they equipped to meet and overcome successfully the temptations and trials they will yet experience?

The experiences needed to accomplish such ends are not vague, mysterious ones. Rather, it is more a matter of using the techniques the teacher is acquainted with, with the "knot tying" goal in mind. Individual learning stations, role playing, discussions, practice, research, projects, assignments, situational questions, or other techniques may be the means of tying a knot for a student if wisely planned and executed.

### 5. The INspired Knot

This knot is not mastered by mere practice nor repetition of past experience, neither is it always tied in quite the same manner. Thought, study, **prayer**, and effort enhance the efforts to tie this knot, and it may not always be tied in quite the manner that the teacher had first anticipated. But when tied, it is very effective and supportive to students.

These knots are especially effective during "teaching moments," that is, in those occasional moments when the student is "ready" for such a knot or when the student's need for such a knot is critical.

Because of the individual differences and varying backgrounds and experiences, a teacher may be confronted with students who have needs and problems that he has never experienced himself. The boy who has never known love in his home or the girl who has been raised to be suspicious of the motives of everyone around her may not see things in the same light the teacher does. How then can the teacher really anticipate all their needs and problems without having "walked in their shoes" or "seen through their eyes"? At times, when a teacher has done everything he can to reach a student and tie a needed knot but seemingly all his efforts have resulted in failure, he may be tempted to throw his hands in the air and exclaim, "Who but God knows how to help this student?" **Exactly!** And then it is time to turn to God for the help that only he can give.

# Meet The Administrator



**By Ward H. Magleby**  
Director of Publicity,  
National Secretary of  
Deseret Clubs, and  
Assistant Department  
Editor

Attorney, scholar, administrator, businessman, hostler, professor, Church worker, editor, farmer, teacher, carpenter, author, practical joker, lecturer, laborer, mover deluxe, research specialist, civic worker, debater, humanitarian, husband, outdoorsman, doctor, father, university vice-president, boss, confidant, dignitary, and friend. This is William E. Berrett, "President Berrett," or "the President" as he is affectionately known by thousands—part-time and full-time personnel of the Department of Seminaries and Institutes of Religion over which he is Administrator.

President Berrett was reared on a farm in Union, southern Salt Lake County. He enjoyed the experiences of a normal country boy. The

swimming hole in the old Salt Lake Canal was no stranger to him. He raised rabbits, trapped muskrats, learned to throw with accuracy the balls off sycamore trees, and reenacted the exploitations of Tom Sawyer and Huckleberry Finn over the sand hills and creeks in the neighborhood. He became an expert marksman hunting jack rabbits and enjoyed the feel of a good horse under him. His favorite was a spirited buckskin animal appropriately named Buck.

He learned to work hard early in his youth. The origin of one of his favorite statements, "The man who holds the reins does not pull the load," no doubt came from the experiences he had in holding in his hands the reins of two or three spans of willing horses in pull-



ing a heavy load of produce from the farm up Cottonwood Canyon for sale to miners in the area. He often worked for neighbors even on a contractual basis at an early age.

An avid reader, books soon became some of his most trusted friends. This led to an insatiable desire for more and more education. Understandably he has always been a top student. He completed high school in three years, which was practically unheard of in those days, and entered the University of Utah.

He had to walk over three miles each morning—in the winter over muddy farm roads and often in the spring and fall cutting through the fields—to catch the old Utah Light and Traction Trolley as the only means of traversing the remaining 15 miles to the university.

Financing his entire education himself, President Berrett found it necessary to leave the farm during the summer months to meet the increasing cost of college. He worked on construction jobs whenever possible, and one summer engaged himself as an engine tender on the railroad at Soldier Summit, having to credit himself "experienced" to obtain the job. He will be ever grateful to an anonymous, seasoned worker who observed the President's plight while attempting to clean his first engine and gave him a quick, easy lesson which made him experienced. Working 36-hour shifts, he lost so much weight his mother wept when she saw him at the end of the summer, but he came home with \$600 which was to him a literal gold mine. He was willing to make any sacrifices to continue his education. Incidentally, he could have had a few more dollars had he not been robbed one night as he slept on a cot in a box-car with his clothes on the floor nearby. (Before the summer was over he had advanced to the luxurious accommodations of a passenger car for sleeping purposes.)

While in school he worked in "the cage" as a part-time employee. This involved being in a mesh wire enclosure passing out equipment for classes in physical education. He was constantly being requested by girls for an extra towel to dry their hair, which was comparatively long in those days. He apparently succumbed to this appeal in the person of a beautiful, modest coed by the name of Eleanor Callister. This began a romance which culminated in marriage in the Salt Lake Temple a few years later.

Graduation was cum laude with membership in Phi Kappa Phi (honorary fraternity), Tau Kappa Alpha (national debate fraternity), Delta Theta Phi (law fraternity), and the President's Club (scholastic).

He was a member of the varsity debate team

all four years in college. (He had had three years experience in high school.) The highlight of his experience was matching wits with Prime Minister Ramsey MacDonald's son who was a member of the Oxford, England, debate team.

President Berrett cast his lot with the Department in 1925 and has served in various positions from teacher to Administrator during most of the intervening time. Chronologically, he has been principal of Roosevelt Seminary, principal of Rigby Seminary, instructor at East Seminary in Salt Lake City, principal of Kanab Seminary, principal of West Seminary in Salt Lake City, Department editor; director of LDS Business College Institute in Salt Lake City; and Administrator. He has served in the latter position since 1953.

In opening up the seminary in Roosevelt, the President set an example in recruitment. Obtaining the list of eligible students, he visited each one in his home before the beginning of the school year, introducing himself and extending a personal invitation to each student to enroll in seminary. This was all done "on foot," as the new recruit, with school debt still hanging over his head, was in no position to even dream about an automobile. Few students could resist his sincere approach. His enrollment was most rewarding.

The President likes to reminisce on his first assignment. He remembers well the day-long visit of Guy C. Wilson, supervisor, and the detailed evaluation he received from him in his home that evening of the activities of each class. He also reflects nostalgically upon the "old potbellied stove in the middle of the room," the only source of heat against cold winter days in the Uintah Basin. Sister Berrett also remembers the stove. Standing too close to it on one occasion, she received a burned spot on her beautiful brown coat which she was obliged to wear for several years thereafter, the evidence of her experience clearly visible.

The adage, "Necessity is the mother of invention," may partially account for the multitude of activities in which President Berrett has been engaged during his lifetime. He had to devise various methods of "keeping the wolf from the door." While in Rigby he sought the advice of a good friend, the county agriculture agent, as to a technique. "When in Rome do as the Romans do." In Idaho this meant raising potatoes. The yield was fantastic. The Berretts were almost miraculously "in the money." The bumper crop was sacked and stored awaiting a favorable market. The anticipated price never came, but spring did and the potato pit had to be cleaned out. The entire crop—sacks and all—

were dumped into the Snake River. Water assessment and rental on the land were due with nothing to pay them. Again the advice of the county agent was sought. This time the expert was sure cabbage or onions would be profitable. Why not try them both the President thought. Funds were badly needed. Again another bumper crop. But the agent must have advised everyone in the county to do the same thing. Cabbage and onions could not be given away. The President could not resort to the river again. This would be disastrous. As an alternative he went into business. He established his own produce market to sell his home-grown products.

Meeting with a measure of success, his confidence grew in his ability as a businessman. As a result thereof, the next six summers were spent in operating Berrett's Clothing Company at West Yellowstone. The venture was a natural with the town snowed in during the winter while the proprietor was engaged in the classroom.

Ever a student, President Berrett completed his law degree in 1933 and in 1966 was awarded the degree of Doctor of Jurisprudence. In 1943 he became special prosecutor to the United States Department of Price Administration and from 1946-47 served as assistant United States Attorney in Fairbanks, Alaska. Upon returning to Salt Lake City, he engaged for a year in private law practice.

One of the most prolific writers in the Church, President Berrett is the author of three books and co-author of a like number, one of which is in three volumes. The best known of his books is **The Restored Church**, published for a short period as **Doctrines of the Restored Church**. This publication has been used as a textbook in classes in Church history in seminaries of the Church since 1936. It is currently in its thirteenth edition. The BYU library card catalogue has 22 listings of his publications. **The Improvement Era** has published 21 of his articles, and an incomplete index of **The Instructor** makes it impossible to ascertain his many contributions to this organ. Brigham Young University Publications has reproduced 31 of his talks. In addition, he has written innumerable lesson manuals for priesthood quorums and auxiliary organizations. He has delivered several series of radio addresses and is in constant demand as a speaker throughout the Church. One of his articles, "Mormon Writ and Modern Ethics," was published in **The Nation** magazine.

The ability of the President has been recognized locally, nationally, and internationally. He is currently chairman of the Governor's

Committee on Children and Youth and a member of the Utah Advisory Committee on Youth and Tobacco. He served as a member of the 1960 White House Conference on Children and Youth and as a member of the National Board of Directors Council on Children and Youth. His name has appeared in **Who's Who in the West** and **Who's Who in America**. He is currently included in **International Biographic Encyclopedia**.

President Berrett has learned to work with his hands as well as his head. For many years he was a card-carrying union carpenter. Not only was he sufficiently proficient in the trade, but also took time to build a home for his family, doing all of the carpentry work himself.

His varied activities have necessitated change of residency many times—41 to be exact. Never once was professional help employed therewith. He was willing and anxious to do the heavy manual labor involved with his own hands, friends and neighbors assisting.

The President loves a practical joke. He is equally adept at giving and taking as is indicated by the following communication from the secretarial staff on one occasion and his response thereto:

When the campus is ablaze  
With amber colored leaves,  
When Timpanogos reddens  
With the frost on pinion trees,  
When the pumpkins golden yellow,  
Grapes blue on every vine,  
Concurrently the supervisors  
"Fishy" plans design.  
It's a most important meeting  
They're holding with President B.  
It's a closed door session, and  
No applicants they'll see!  
There's whispering and notes made—  
There's dictation by the ream —  
To deter the least suspicion  
Of this supervisory team.  
President B. calls a "convention";  
Ted speaks of "recommends";  
Boyd does the disappearing act  
And further mystery lends!  
Well, boys, enjoy the season.  
Call it what you will!  
We secretaries are tired,  
But we're quite conscious still.  
We know those lengthy sessions  
With President B. are "reel"  
And that you're "tying many flies"  
In this "convention" deal.  
Your "recommends" we question,  
As we get ours free—  
While you get a single copy



For a nominal small fee.  
 And the itemized listing  
 Of "banquet needs" is rare—  
 There's bacon, eggs, and pastries,  
 And beans for this affair!  
 So a toast to you—our bosses!  
 Ted, you really rate.  
 We trust you'll bring some evidence  
 That you really took the bait.  
 And, Boyd, we're sure you'll merit  
 The plaudit of the day  
 And return to your little "RFD"  
 With, "The good ones got away!"  
 And President B.—please forgive  
 The ramblings of one thinker  
 Who knows you've a great convention  
 Complete—hook, line, and sinker!

President Berrett's response came in the form of a memo "To All Secretaries":

1. Never be too inquisitive of the goings and comings of your boss.
2. When there is a choice in guessing where your boss is—between a place of business and a place of pleasure—give him the benefit of the doubt.
3. In your poetry, never confuse temples with lakes, and big ones with little ones.
4. Never ramble! you might get lost.
5. Never try to outguess your boss. He may change his mind.
6. Don't leave the office; somebody has to do the work.

Possibly the first love of the President is that of teaching the gospel of Jesus Christ to the youth of the Church. He is a natural, truly a master teacher. Put him in front of a class of young people with a piece of chalk in his left hand, a blackboard at his disposal, and everyone concerned is in for a rare treat. Not only is he most knowledgeable, but he has a sincere interest in every student, particularly as an individual, a child of God. Not only did he spend 23 years in the classroom of several seminaries and one institute, but he served as an instructor in the Mission Home for nine years. He also taught as a member of the religion faculty at Brigham Young University from 1948 until his appointment in 1953 as Administrator. At this time he held the rank of full professor.

One of the outstanding characteristics of this man is his unconditional loyalty to the Brethren. He is ever responsive to their counsel. "Support the Brethren" has been unofficially accepted as the motto of the Department.

Not only is he submissive to those in ecclesiastical authority over him professionally, but in

his role as a lay member of the Church as well. His service therein has included ward Sunday School superintendent, MIA stake board member, stake missionary, and counselor in a branch and stake presidency. For over 15 years he was a member of the general board of the Sunday School. In addition, there has seldom been a time in his adult life when he has been without at least one teaching assignment in a priesthood quorum or auxiliary organization.

The Prophet Joseph Smith has for years held a special place in the life of President Berrett. He has spent untold hours in a study of the Prophet's life and teachings. As a result thereof he has acquired a great love and admiration for him. He is the most frequent single subject of the President's writing and speaking. He has said of the Prophet, "I believe that I know him better than I have known any man in this life save my own father. By this I mean I know how he would react to every temptation. I know what his counsel would be to me in almost every situation in which I might find myself. He is a great companion." ("The Life and Character of the Prophet Joseph Smith," Dr. William E. Berrett, **Speeches of the Year**, Extension Publications, Brigham Young University, April 21, 1964.)

President Berrett is the father of four sons and one daughter—Donald died shortly after birth and is buried at Roosevelt, the site of the President's first assignment; Vern is employed at Sperry Rand and resides in Granger; Mrs. Gene (Sharon) Stark makes her home in Anaheim, California; following in the profession of his father, Richard is a seminary teacher at Orem; and William is a student at Utah Technical College in Provo. There are 13 grandchildren. On those occasions when the President is not away on assignment on Sunday afternoon, the Berrett home is a haven for the three children and their families living in the area. Frequent trips to California make it possible for him to visit his daughter and her family. For years the President has hunted deer with his sons. Relatively frequent fishing trips during the summer are enjoyed by the family.

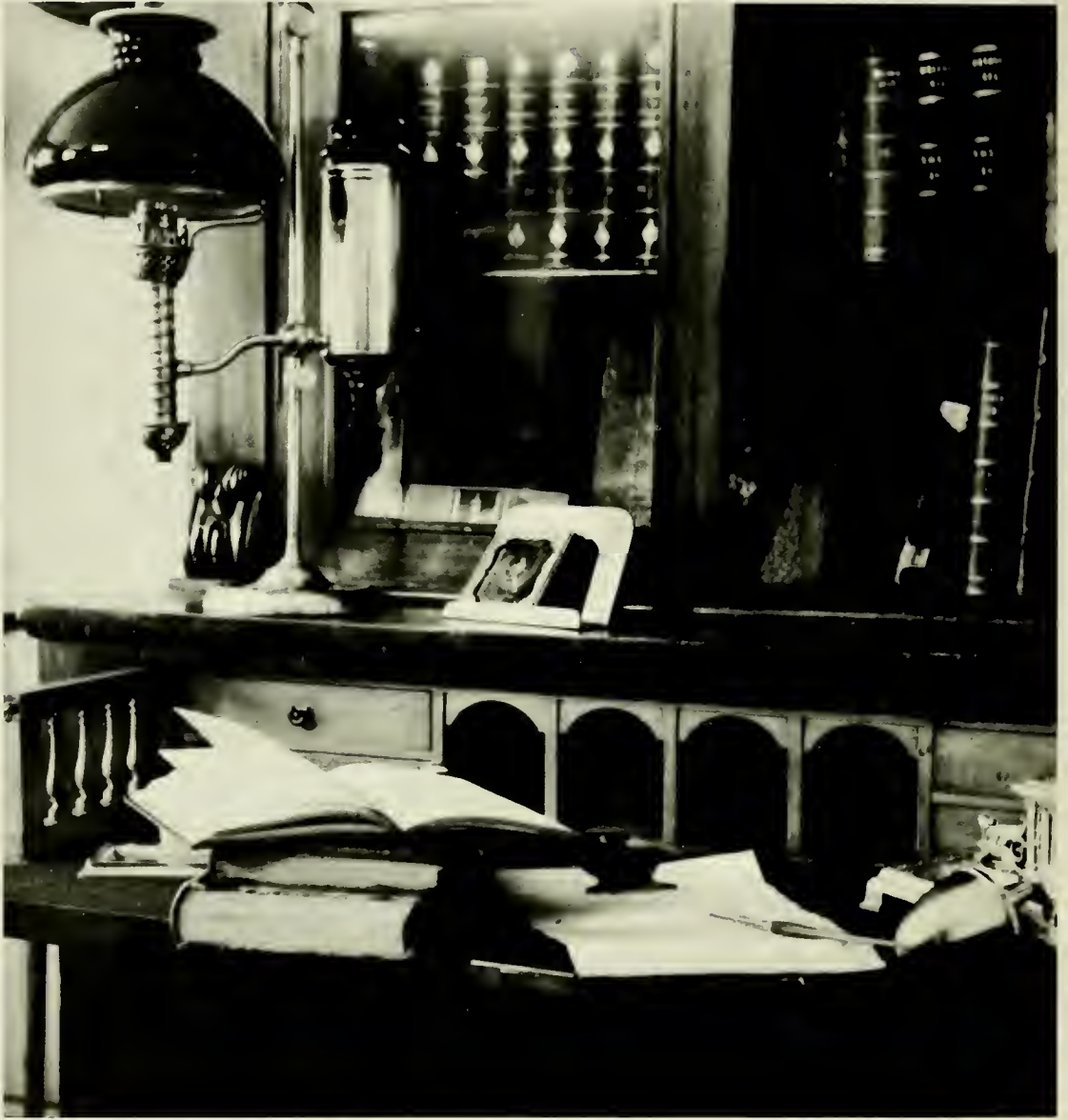
Sister Berrett accompanies her husband on many of his trips. He sets an excellent example in the solicitous attitude he has toward his spouse—a gentleman, always concerned about her well being and conscious of those "little things" which mean so much to women. He never closes a convention of Department personnel but what he does not remind the men upon their return home to "take your wife out to dinner. I know you can't afford it, but do

Continued on page 26



# ON BECOMING A TEACHER-SCHOLAR

Kenneth W. Godfrey  
Palo Alto Institute Instructor



In a recent Peanuts cartoon Lucy and Linus are standing by a window. The gloomy world and falling rain outside prompt Lucy to shout, "It's going to rain until the whole world is flooded!" Linus quickly responds, "No, it is

not, because in the ninth chapter of Genesis the Lord promised Noah that He would never again destroy the world by means of a flood, and the rainbow is the sign." Lucy, relieved, remarks, "You have taken a great load off my

mind." And in the last picture Linus says profoundly, "Sound theology has a way of doing that!"

Too often in the Church teachers devote far more time to studying the techniques of teaching than to the subject matter itself. Granted, it is important to be able to stimulate a class by using really moving motivational items, thrilling stories, and provocative questions (and knowledge of students—their likes and dislikes, their fears and hopes, their moods and motivations—is also extremely important), yet after one has mastered such techniques, much of his time in the classroom is spent teaching gospel themes. It is also desirable to keep in mind that one does not teach the gospel, but students. Still, the teacher does or should teach students the gospel.

Far too often young people are raised on a diet of myths and half-truths. Well meaning teachers too frequently have not devoted enough time and energy pursuing truth. Gospel scholarship should accompany gospel teaching or, perhaps more properly put, gospel teaching should rest on sound scholarship. The scholar soon learns to read his sources critically. He is taught to question, analyze, and doubt the validity of much of what he studies. "When was the account written from which I read," the sound thinker asks. For example, Orson Pratt, a number of years after he became a member of the Quorum of the Twelve Apostles, remarked in a general conference that when he was notified of his apostolic calling in 1835, he rushed to Kirtland, Ohio, at once so that he could be ordained. Yet a thorough perusal of his diary, kept day-by-day, easily verifies that his memory was faulty, because he, in fact, continued to do missionary work for a week or two before making a leisurely journey to Kirtland. Perhaps such a point does not matter a great deal, yet some things do count. For instance, Church teachers have often read a document of Oliver Cowdery's called, "Defense in a rehearsal of My Separating from the Latter-day Saints." In this "defense" Elder Cowdery casts strong suspicion on the actuality of the restoration of the priesthood and the prophetic calling of Joseph Smith, and even alludes to the possibility that Sidney Rigdon, whose voice, he says, was much like that of John the Baptist, was really the source from whence the priesthood came. Many people have been uncomfortable with the Cowdery rehearsal, yet only recently a gospel "scholar" questioned the authenticity of the Cowdery document. Now it can safely be asserted that it is a forgery and was never written by Elder Cowdery at all. In this

case a critical mind was helpful in destroying a myth that somewhat clouded the integrity of an early Church leader. It is believed that this document was written years after Elder Cowdery's death. It is evident that it does become important to ask when a document was written.

Another question the scholar should ask as he reads is "Why was this material written?" Many of the documents we study have a reason for being. Some books are written as proselyting tools, some to tell in as positive a way as possible about the Mormons. Others write to discredit the Church, while still others pen books and monographs to relieve pent-up emotions or frustrations. Try to find works that at least attempt to be objective and which will present all of the available evidence for your consideration. It becomes important to know why the Gospel of Matthew was written, why John wrote, why Luke said what he did; and real insight can be gained into such biblical works as Ruth, Job, Jonah, and the Psalms if we know WHY these books were written. Yet, one should not accept the information contained in just any book he reads on the background of the scriptures. He should first ask a third question, "Who wrote what I am reading?"

As Karl Popper has so pointedly put the question, "Has History Any Meaning?" He has eloquently answered his own question by asserting that history is a series of events to which the writer, the reader, and the participants attach meaning. Thus, the scholarly teacher will attempt to determine the biases of the person reporting any given event. For example, Fanny Stenhouse in her book, **Tell It All**, (or her husband in his **Rocky Mountain Saints**) attempts to disclose the "evils" of Mormonism with a vengeful dedication partly caused by their excommunication from the Church. Thus they rely on rumor, heresay, and folklore, and promulgate such "stuff" as fact. The reader is less impressed if he has done his homework and discovered who the authors are. Another book that one should approach with caution is Fawn Brodie's **No Man Knows My History**. A thorough check of Mrs. Brodie's footnotes will usually disclose that, for the most part, they are accurate; but the meaning she derives from and places on such evidence can be seriously questioned. Thus, a good teacher should read for himself the documents Mrs. Brodie has used before making up his mind about any given event or its interpretation.

Furthermore, the perceptive teacher should use good judgment in preparing his lessons. Some information may destroy testimony or

seriously hurt immature students. Such information should not be presented until the right time, the right place, before the right group of people, and only after the proper foundation has been laid. Students should also be taught that, in history at least, we are studying people with faults and failings and many times persons who have serious problems. But this does not mean that any serious event should be glossed over without thorough and deep study. Juanita Brooks was able, because of her intellectual honesty, to write an account of the Mountain Meadows Massacre which did much to clear the leaders of the Church, at least on a General Authority level, of any direct responsibility. Others before her had been afraid to spend the time and effort involved in ferreting the facts from the myth in an attempt to recreate the setting, the event, and the aftermath.

When we teach the scriptures, many of us would be far better equipped if we had a knowledge of Greek and Hebrew. Too often we are forced to rely on the interpretations of others because we cannot read the documents themselves. Yet, even if we know languages, we should also read what the best minds have had to say about a particular point. And, especially as Latter-day Saint teachers, we ought to read what all four standard works have to say about a given subject. The Lord, in Section 74 of the Doctrine and Covenants, for example, explained the meaning of 1 Corinthians, chapter seven, verse fourteen. And Joseph Smith in his **History of the Church** rendered explanations of many of the Savior's parables. The devoted teacher would and should spend considerable time in finding such important information.

Robert MacAffee Brown in a book review published in **Dialogue** wrote that the Mormons have constantly and almost unanimously misunderstood the Protestant concept of revelation. Frequently we attribute things to the Catholic church that are mythical. It would seem appropriate for LDS teachers to read from Protestant and Catholic sources fairly often so as to teach our young people correct principles about these and other religions. For example, to be intellectually acquainted with Catholic thought today, Karl Rohnner and his two volume work, **Theological Investigations**, should be read and digested. To understand current trends in Protestantism, the works of Karl Barth, Tilland De Chardin, Dietrich Bonhoeffer, William Hamilton, Paul Tillich, John Robinson, and C. S. Lewis, to name only a few, should be thoroughly perused.

Too often teachers rely too heavily on the

books they read while going to college, and their lessons reflect the year they graduated. We should all read and read and read so as to keep our lessons fresh, unique, and truthful.

There is no easy road in the scholarly world. One book does not make a scholar, nor does one session of summer school every other year. It takes time and it takes work. It is extremely difficult in a Church that demands so much time, energy, and prayerful devotion to become a great scholar. Yet Elder Spencer W. Kimball in his address before the Brigham Young University faculty charged each one of us to do his best. In fact he lamented the fact that as yet no Mormon was as great a musician as Bach, no Mormon writer as great as Tolstoy, no Mormon poet as great as Keats, no Mormon historian as great as Toynbee, and no Mormon theologians, outside of a few General Authorities, as great as Augustine, Aquinas, or Anselm. Yet given our knowledge of the plan of salvation and the gift of the Holy Ghost, we should be able to pen great poetry and literature, paint masterpieces, compose great music, and write outstanding history. Our philosophers should be the world's finest, as should our theologians, psychologists, and scientists.

One noted writer has said:

God bless you as students and teachers of the Gospel. May you get some desire in your heart to know well the area you teach so that you may speak with wisdom, that you may guide students aright, so that you may be of service to the Lord. (Will-E. Berrett, "Scholarship," Address to seminary and institute faculty, Brigham Young University, July 11, 1958, p. 8.)

And another has written that a true scholar "will know that religious feeling divorced from scholarship in the classroom is doomed to superstition, and that scholarship divorced from religious feelings is doomed to spiritual sterility." (George T. Boyd, "Scholarship in the Institute Classroom," p.10.) As President William E. Berrett said, scholarship takes desire, and in the words of George Boyd, it is compatible with spiritual teaching. One can be thoughtful and spiritual, and the teacher who blends both with great methods will render a far superior lesson to those who rely on one and exclude the others.

---



ingly. The teacher who becomes dogmatic and imposes his final conclusions on students as though there were no other answers or ways not only takes away students' free agency but also brings about a form of rebellion—either conscious or unconscious. When free agency is taken away or even threatened, the ego is threatened. Psychologists point out that our defense mechanisms go into action whenever the ego is at stake. These defense mechanisms are our shock absorbers and help to protect our ego from being bruised. When students are told to do something without being a part of the decision themselves, they become defensive. The defense mechanism used in this case is known as "reaction formation" and brings about behavior directly opposed to rational thinking—a way of striking back, of letting a person know that he has infringed on one's ability to make his own decisions. Ofttimes a student who has been threatened in this manner, who has been deprived of his free agency in decision making, will choose the opposite behavior even though he may not believe it is right.

Satan's plan in the beginning was to force man to conform. Fortunately his plan was not accepted by us or by our Heavenly Father. Instead the plan of free agency was accepted that man should be free to make his own decisions and act accordingly. Knowing that man will continue to resist ideas which are forced upon him, an effective teacher does not try to force students to conform to his way of thinking. A teacher should always let students know how he feels about his subject, but he should also allow students the opportunity of deciding how they feel. In the final analysis the student, making use of his free agency, has to make his own decision. It is therefore essential that the teacher provide the atmosphere that would lead the student into a mature and responsible decision. This includes both honest research and open discussion.

The teacher who questions, who tries to find relationships, differences, and analogies, who shows facility in simplifying, elaborating, substituting, varying, and combining; the teacher who shows enthusiasm and appreciation for discovery; the teacher who demonstrates imagination and curiosity and encourages these qualities in others—this teacher by his own attitude and intensity produces conditions in which students can be as creative as possible. This teacher awakens students' capabilities and opens up new avenues rather than bringing everything to a close.

**This-is-the-way-I-have-found-it-to-be knot:** Warmth of personality distinguishes the effective

teacher from the ineffective in the development of values. It is impossible to estimate the effect on students of the warm, loving, mature adult who looks beyond his own aspirations in his concern for the maturity development of his students. Students know that such a teacher cares what happens to them. These are not teachers who become overly involved in the lives of their students, but individuals marked by maturity and objectivity in their approach to teaching who give full release to their enthusiasm for their subject matter and their fellow learner. Their patience and acceptance of students as persons with ideas often bear fruit with even the most cynical. Frequently it is this attitude of the teacher that creates a climate which frees students to see the instructor's values through his teaching demeanor, that permits them to challenge ideas, and that leads them to the use of values in seeking solutions to academic and personal conflicts. (Sometimes more success comes from merely stating, "This is the way I have found it to be," than from being dogmatic about an issue or concept.)

A teacher has the right to say, "This is the way **I feel** about this subject" or "I bear testimony to you that this is true." He may cite examples of his observation, leading the students to make the right decision themselves. If students admire a professor and he simply says, "For me this seems to work best," they equate his success with his way of life and can come to the same conclusion.

Once again we should remind teachers to be cautious in tying knots. Sometimes teachers tie knots in historical or theological areas which should not be tied, or teachers may leave immature students with the idea that all of the knots have been tied. Students should be alerted that education and spiritual maturity are processes which continue through the whole of life and will continue in the eternities yet to come. Students should always be given all that they are prepared for at any age but should never be left thinking that they have received more than they actually have or all that is available to receive. Teachers should purposely leave students hungry with an awareness that more is yet to be gained and with a desire to seek after it. Teachers should tie some knots but avoid tying the wrong ones and letting students feel that the last knot has already been tied.

## J. Karl Wood



Oh, man of God and priesthood's champion!  
Teacher of aspiring youth today!  
Do you the Savior's siren call perceive  
As down the fleeting years its echoes roll?  
Do you the Savior's love appreciate?  
Can you with faithful Peter answer Him:  
"Yea, My Lord, thou knowest that I love thee."  
Do you in echoes of His pleading voice discern  
The meaning of His charge to you today:  
"Feed my lambs," oh teacher, "Feed my lambs."

Such words become even more profound in the realization that the hand of the author, J. Karl Wood, has been stilled as he lies critically ill in an Ogden hospital. The influence of his great literary gift will be felt throughout the Department of Seminaries and Institutes of Religion directly and throughout the Church indirectly because of his multitudinous contributions in this area.

Before his first assignment as teacher in the South Cache Seminary in 1926, Karl taught psychology and education at Brigham Young College in Logan for four years, was employed as a Boy Scout executive for two years, and then returned to BYC as dean of men for another four years. After serving first as teacher, then as principal of the South Cache Seminary, he was Department supervisor for 13 years. Later he was assigned as associate director of the Logan Institute. He taught classes there until ill health necessitated full retirement in 1962.

Pageantry was Karl's specialty. In most productions not only did he write the script, but he also directed the performance, and with the

assistance of his good wife constructed the scenery and produced the costumes.

It all began as he was concerned about meaningful seminary graduation exercises. Under his direction the usual talks and musical numbers soon developed into dramatic presentations long remembered by student participants—all graduates assigned to some part—and the large audiences who looked forward each spring to the event. A new theme was developed with each class.

He later produced five pageants in a series—one presented each year in the Logan Tabernacle—each running for 16 nights with a capacity crowd of 3,000 witnessing each performance. Tickets were distributed through Church organizations with special instructions that no one attend more than one performance per year.

"Temple of Ee-da-How," presented on the Idaho Falls Temple grounds for eight nights in 1940, was another of his productions. He also assisted with "Messages of the Ages," part of the general centennial celebration of the Church.

Recognizing his unusual ability, the First Presidency called Karl in 1939 to direct the Hill Cumorah Pageant. It was at this time that the script for the pageant was first taken from Book of Mormon themes, a book he dearly loved and an area in which he became an expert. He continued for the next three years as co-director, after which time the pageant was temporarily discontinued because of World War II.

Karl was confident of his ability to teach the gospel effectively to the youth of the Church. He was at his best in the classroom. Ivan J. Barrett, member of the religion faculty at Brigham Young University, speaks for thousands of Karl's former students when he says:

I never had a teacher who was as effective, one who could motivate and inspire students like Brother Karl could. He was not the preaching type. Rather, he seemed to have an inexhaustible supply of ingenious methods of presenting gospel principles in ways which made them meaningful to teen-agers.

"I love the out-of-doors; I like to watch anything grow," Karl said. As a result, he maintained a small farm during most of his married life. Another purpose of the farm, according to his son, Dr. Stephen L. Wood, associate pro-

Continued on page 27



# Carter E. Grant



Calling the roll on the first day of the quarter, a professor at the University of Utah observed he had two cards with identical names. He was certain a mistake had been made, but in calling the name he received a response from two students sitting side-by-side. He was dumbfounded but withheld comment. A few days later, one student being absent, the professor inquired as to the whereabouts of the brother. "That's my dad!" was the reply, much to the delight of the class and the consternation of the professor.

Carter E. Grant, the father of 10 children, enrolled in the freshman class and attended some classes with his son, Carter S. Grant. Always in good physical condition, he belied his age, and he and his son were not infrequently mistaken for brothers. When he graduated "with honors" four years later, he was the father of 13 children.

Acquiring an education was an interesting experience for Carter. The sixth child in a family of 10, he went to work full time for his father on the farm after completing the eighth grade. Some years later the LDS High School in Salt Lake City, a great athletic institution, entered a baseball tournament with several colleges and universities in the state and found themselves badly in need of a good pitcher. Carter, who had pitched the State Industrial League to the state championship for several consecutive years, was their man. (In his characteristic modesty he has to be pressed into an admission of victory in the tournament.)

A part-time job was found at the school to

help him, particularly in defraying the expense of a daily 20-mile round trip on the Bamberger from his home in West Bountiful, and he was back in school much to his delight. He graduated from high school, obtaining a commercial certificate for teaching in the process. This began a career in education which lasted for 40 years, his first job being that of principal of the junior high school at Holbrook, Idaho.

Also riding on the Bamberger—from Center-ville—to attend the LDS High School was Pamela (Mamie) Emeline Smith. Their association, which began during their rides together, led them to the altar in the Salt Lake Temple in marriage. Nine of their children are still living—Mrs. Clarence (Lola) Frost, Mrs. (Clifton (Rachel) Alsop, and Dr. Claude W., all of Salt Lake City; Byron E., Chile, South America; Smith L., Mountain View, California; Mrs. Max (Emeline) Mumford, Sandy, Utah; Mrs. Arthur (Bernice) Casper, Midvale, Utah; Reed, Dallas, Texas; and Blaine, Denver, Colorado. There are 28 grandchildren and a like number of great-grandchildren. Mrs. Grant died on October 6, 1965, of injuries suffered in an automobile accident. Carter later married Ora May Simmons.

After spending six years in Idaho, Carter served as junior high principal at Garland and Riverside, Utah. In 1923 he began teaching seminary at Sandy, where he remained for the next 31 years—25 years as principal.

When only a youngster, Carter developed a keen love for Church history stories and biographies. This naturally became his major field of undergraduate study and the area wherein he has made his greatest contribution.

Shortly after graduation from college he was appointed by President David O. McKay, then Sunday School general superintendent, to write for the first time a year's course of study for this organization. His material, consisting of 48 lessons published in quarterly leaflets, was developed through biographies of Church leaders. As teacher enrichment for the course, Carter wrote a thousand words monthly for **The Instructor**, which included supplementary references, objectives, lesson organization, and applications. So well received was this program, he was invited to continue writing these lessons for several years.

He has also written many articles for other Church publications, particularly **The Improve-**

Continued on page 27

# Tying Knots of Lasting Impressions



**William O. Nelson**  
Moscow, Idaho,  
Institute Director

Before any consideration is given to various suggestions concerning how a teacher might tie knots for the most lasting impressions, it may be helpful to attempt to answer two corollary questions, "What conditions are most desirable for learning to occur?" and "What kinds of learning provide the most lasting impressions?"

## **WHAT CONDITIONS ARE MOST DESIRABLE FOR LEARNING TO OCCUR?**

Present educational and behavioral science research on this question is significant. Applied to the classroom situation of a typical seminary or institute, learning conditions are most desirable when (1) the teacher and students have built a relationship of trust and confidence; (2) there is a free flow of honest "feedback" from teacher to student and student to student; (3) learning and achieving goals are mutually agreed upon by teacher and student; and (4) the goal-achieving and learning processes of teacher and student are cooperative.

The importance of these four learning conditions, particularly the latter one, to tying knots for the most lasting impressions will become evident as ways are discussed by which the teacher can best accomplish this.

## **WHAT KINDS OF LEARNING PROVIDE MOST LASTING IMPRESSIONS?**

The first kind of learning has to do with what might be called secular learning. Educational learning theorists have postulated that human learning occurs at three distinct levels. The first level is when man becomes aware of new concepts respecting ideas and knowledge he already has. Second is the development of affectual feelings about those concepts and ideas. (Learning may be said to occur at this

level when attitudes have changed.) The third level of learning is achieved when man develops behavioral changes consistent with his concepts, attitudes, and values. (Many theorists would argue that real learning has not occurred until this last step has been taken and the student has responded with desirable behavioral changes.) These kinds of learning are available to all men.

The Prophet Joseph Smith recognized another kind of learning. This kind of learning is different from secular learning and, in some respects, is infinitely superior to any learning acquired through the mortal senses. It has to do with the learning of things spiritual. The Prophet described this learning in the following manner:

... All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, **but are revealed to us... independent... of this mortal tabernacle, BUT ARE REVEALED TO OUR SPIRITS PRECISELY AS THOUGH WE HAD NO BODIES AT ALL:** and those revelations which will save our spirits will save our bodies. (*Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book Company, 1938), 355, Italics added.)

The significance of this concept to gospel learning is that spiritual truths ultimately can only be known by revelation directly to the spirit within an individual. Attempts to inculcate spiritual truths some "other way" than that accompanied by the Spirit are not of God. (See D & C 50.) Hence, the Savior described those in his day who attempted to teach spiritual



truths in a false manner as "thieves and robbers." (See John 10.) Once an individual has received truth through this divinely ordained process, behavioral change or conversion follows. This learning process appears to be more lasting in the impression it makes upon the individual, and it is the best process for stimulating growth from the human to the divine. Indeed, this is everlasting learning.

## **TYING KNOTS FOR THE MOST LASTING IMPRESSIONS**

The importance of this background to the consideration of "tying the knots together" by way of review and reinforcement for the most lasting impression is this: Understanding conditions most desirable for learning to occur is a necessary prelude to initiating the learning process. Achieving the most lasting impressions and behavioral changes depends upon understanding **how** to review and reinforce learning through appeals to the spirit.

It is apparent that a gospel learning situation involves all levels of the learning process. The injunction to seek learning from "the best books by study" was a recognition by the Lord that "all have not the faith," to seek learning by revelation and all learning is not "bookish." (See D & C 88:118.) From this knowledge came the instruction to establish a "house of learning." This, of course, is the premise of the entire Church educational program.

Assuming that a teacher in such a learning situation will strive to provide the proper climate for both spiritual and secular learning experiences, let us proceed to explore how a teacher might attempt to review and reinforce each level of the learning process.

### **1. Reinforcing Ideas and Concepts.**

This is the level of learning that is most frequently stressed in the academic curricula. To fix the impression of this level of learning, teachers may rely chiefly on four methods.

**Review.** The first method is to review the material in such a way that the stress is not upon rote memorization, but upon understanding the concept or idea. Of course, thorough reviewing presupposes that the instructor has carefully planned the course so that there is sufficient time for the review.

**Questions.** Opportunity will have been provided for the students to ask questions during the entire course of study if a proper "climate" has been established. Moreover, a good teacher will want to give the student the opportunity to "close the gap" in some of the hazy areas of his understanding at the end of the course.

**Use of visual aids designed to synthesize the course material.** An effective film, filmstrip, chalkboard illustration, or overhead projection transparency provides the teacher with one of the better ways to review the ground covered together and thus fix a more lasting impression.

**Oral and written examinations and reports.** The traditional method most teachers rely upon is the examination. The examination often serves as a grading device when the real purpose should be to synthesize the overall concepts and material. The written report is another way of accomplishing this review and reinforcement.

### **2. Reinforcing Affectual Feelings and Attitudes.**

If a proper climate has been established, true feelings can now be expressed by the students before their peers and the teacher. Three reinforcing methods can be used to stress this level of learning.

**Student responses.** At the conclusion of a course of study the teacher may ask for student responses in this manner, "Now that we have discussed this at some length, how do **you** feel?" or "What feelings have been changed?" or "How has this affected you personally?" As the feeling level always precedes the behavioral level, it is important that this be reinforced on occasion throughout the course.

**Role playing.** This method is particularly important if the stress and nature of the course is "task orientation," such as leadership. This provides the students with the opportunity of practicing the task in an unthreatening environment.

**Case studies.** The case study is an excellent device to determine changed attitude. This method gives students the opportunity to apply learned information to a realistic situation they might well encounter.

### **3. Reinforcing Behavioral Change.**

The greatest challenge to the gospel teacher is to effect behavior change. Through service as both a bishop and teacher, I have found that this has to be accomplished primarily outside the classroom. As a climate of confidence and trust is established through the term, the teacher will find that the students will come in to see him about their problems. At the end of the unit, term, or year, teachers should make it easy for students to do this. Personal interviews may be the beginning point of true spiritual learning that leads to behavioral change. As the steps of this process are reviewed, we are assuming that there is a relationship of trust established where the student can confide without fear of rebuke or judgment or exposure.

**The confession of the problem.** Very infrequently will a teacher have such a climate of confidence and trust within the classroom that the students will confide to each other their real problems. They will discuss "safe" problems such as "praying mechanically" or "not praying," "Sabbath day and keeping it holy," and "swearing," because most of their peers have these problems. When it comes to divulging their real behavioral problems, such as sexual indiscretions, Word of Wisdom problems, and stealing and cheating problems—these will only be shared with one whom the student trusts unconditionally. As the student appears at one's office or home in a troubled or disturbed condition, all that is usually necessary to cause him to divulge his problem is to say, "Something appears to be troubling you, Tom" or "Why don't you tell me about it."

**Determining the attitude of the student toward his behavior.** Once the behavior is known and the secret is "out in the open," I have found it helpful to determine his attitude about his problem by asking "How does this make you feel?" or "How do you feel about your problem?"

**Determining the action to be taken toward behavioral change.** When remorse is evident and the attitude evoked is one of contrition, one then might ask, "What do **you** want to do about the problem?" From this can come three possible answers.

1. "Nothing." In this case all the moralizing, preaching, or instruction in the world will not modify his course of action. All one can do is to show concern and let him know that when he desires to "do something about the problem," you will be there to help.

2. "I don't know what to do." In this situation the teacher should explore the possible alternatives. If there is a serious sexual sin, he should be **taught** the importance of confession to priesthood authority as a part of the alternative. After these alternatives are discussed, the student may then be asked, "Which approach do you want to take?"

3. "I know what I've got to do. It is . . ." Here is an individual that already has established his own goal. This is the prelude to the next step.

**Helping the student to a committed plan designed to change his behavior.** When the individual determines the course he wants to follow to effect behavioral change, reinforcement may be given as follows, "Tom, I commend you for coming here and frankly bringing out your problems. I know that it's a hard thing to do. Now, when do you want to start toward this

new course of action?" In most instances the student's presence is indicative of the desire to change; therefore, all that needs to be said is, "Now that you have determined what you want to do, what are you going to do to make certain you accomplish **your** goal?" It is at this point that the student makes a firm commitment to his plan.

**Helping the student achieve his goal.** Up to this point the student has done most of the talking. The teacher has empathized, listened, and demonstrated concern with questions. To help him achieve his goal, it may be necessary that he be taught the process of repentance and conversion and how the atonement and mission of the Savior apply to his problem. He should be invited to return to talk at periodic intervals so that his goal may be reinforced. When we allow him to fail in his commitment, we not only teach him to be satisfied with his old behavior, but we also demonstrate unconcern for the individual. It is also important to solicit the aid of his own peer group and other priesthood "aids" to assist him in filling the needs of love and acceptance.

At such a time when behavioral change is apparent, an expression of commendation along these lines is appropriate, "Tom, I want you to know that I've noticed some real changes in you. I think your progress has been tremendous." At the end of a course, if felt appropriate, this could even be done before the class.

#### **4. Reinforcing Spiritual Learning.**

Spiritual learning cannot be emotionally or mentally imposed. It has to be personally experienced. The teacher in a gospel situation must be able to give testimony out of his personal experience to the truthfulness of the concept or topic. His example and the Spirit of truth in him will bear witness of the truth to students. Teaching **about** a concept, **about** the prophets, or **about** the Savior will not bring others beyond mental concepts or, at best, emotional feelings. In a word, this level of learning aims at personal experimentation with revelation. The teacher's function is **not** to teach about the experiment but to teach the process of the experiment. The classic example of this in the scriptures is Alma 32. If this has successfully been done, no more fitting climax to a course can be had than by reinforcing these impressions through the following methods.

**Shared experiences together.** At the conclusion of a course of study, one of the spiritual highlights may be the experiences that are shared together as a result of the course and personal experimentation. A teacher may invite

Continued on page 26



# The Spirit of Scandal

An epistle of the First Presidency to The Church of Jesus Christ of Latter-day Saints, October 1886, as contained in James R. Clark, **Messages of the First Presidency** (Salt Lake City: Bookcraft, Inc., 1966), 3:83-84. Submitted for publication in **Impact** by Harvey L. Taylor, Administrator, Church Schools.

Not only has Satan sent forth his lies outside of our society, but he uses his influence in this direction among us. The tendency in our settlements and cities to listen to and believe in every wild and slanderous rumor which may be put in circulation is to be deeply deplored. No matter how unfounded and destitute of even the semblance of truth such reports may be, there are those among us so silly and credulous as to readily believe them. The injury that is thus wrought is not easily measured. Many of the evils from which we have suffered have been greatly aggravated by this disposition on the part of some who call themselves Latter-day Saints. The man who frames a lie is a great sinner; but the one who loves a lie, and who circulates a lie after it is told, is also under condemnation. Many stories go from mouth to mouth concerning the truth of which those who repeat them know nothing. But it seems as though the constant repetition of a falsehood impresses many people as though it were a fact. Where Latter-day Saints, so-called, are found telling that which is untrue, they should be called to an account. It is written that whosoever loveth and maketh a lie shall not be permitted to enter into the Holy City, nor to have a right to the tree of life, but they are to be without, with dogs, sorcerers, whoremongers, murderers and idolaters. The Lord has said, "He that telleth lies shall not tarry in my sight." Latter-day Saints should be warned upon

these points, that they may not grieve the Spirit of the Lord, nor do injury to their friends and neighbors, by indulging in this pernicious habit of repeating and attaching credence to every slander and false rumor that may be put in circulation. But every one should be careful, when they hear a story about their brethren and sisters, to refrain from repeating it until they know it to be true, and then not to do so in a way to injure the person about whom it is told. The reputation of our neighbors and the members of our Church should be as dear to us as our own, and we should carefully avoid doing anything to another or saying anything about another that we would not wish done or said about ourselves. We testify that those who give way to this influence, who take delight in reading lies which are published about us in papers circulated in our midst or outside of our Territory, who delight in listening to the false and malicious representations which are made concerning the servants and people of God or His work, or who themselves gossip about and aid in the dissemination of these things to the injury of their fellows, will, unless they speedily repent, lose the Spirit of God and the power to discern between truth and falsehood, and between those who serve God and those who serve Him not. Their own minds will become so darkened by the spirit of falsehood that the Spirit of God will cease to have power with them and will flee from them.

them to share these experiences together, without the formality of a testimony meeting, by asking one or several students, "Would you care to share with all of us your experience with what you've learned?" The benefit of this approach is that not all have to be asked, because others will spiritually empathize if they too have had a similar experience.

**Privately shared experiences.** Some of the choicest and most sacred experiences are those where an individual has overcome a serious problem and received assurance that sins have been forgiven. Only with someone that a person can wholly trust and love will such experiences be shared. The greatest teaching moments are those in one-to-one teacher-student relationships where the process of conversion or overcoming of problems may be shared by the teacher to the student. At this point, the counsel given through the Savior is timely to this situation to "go and do likewise."

**Personal assessments, diaries, and Books of Remembrance.** The great value of recording spiritual experiences is not only reinforcing but contributive to others, particularly a future posterity. It is for this reason that the Lord has counseled the Saints of this day to keep Books of Remembrance, a part of which is the recording of spiritual experiences in one's "personal history." One of the greatest services a teacher can do is to inspire his students to keep such a record of "private revelation and testimony." Others record their experiences in diaries, the rereading of which brings gratitude and joy. I've found it helpful to hand back to the students the paper in which he recorded his goals and experiences he would like to have, and then ask him, "How would you evaluate your achievement toward reaching this goal and what experiences did you have to help you?" This is also written down.

In summary, gospel learning involves all levels of learning thus, a teacher will sometimes emphasize information so that a student will be able to articulate his faith rationally. On other occasions he will empathize feelings about concepts and attitudes in order to determine where students are with the concept of their faith and to empathize with their situation. On other occasions, where personal requirements dictate necessary behavioral change, he will assist the person to make the self-commitment and plan to change his course of action. But his major goal and focus should be toward that level of spiritual learning that results, hopefully, in everlasting behavior changes.

it anyway. It will pay big dividends."

It is too bad that sheer numbers preclude many men in the Department from having the opportunity of spending a few moments alone with President Berrett. This is a never-to-be forgotten experience. One is inspired first by his physical features—a large man—straight as an arrow—with keen, piercing eyes and dignified white hair. There is an aura of a prophet about him. In his presence you are truly his guest and are treated with all the courtesy the term implies. As busy as he is, you soon get the feeling that the only item of importance to him on his agenda for the day is your visit. He will hear you out with dignity, and you can rest assured your problem will be resolved in all fairness and honesty. If in his wisdom you need correction, he will never say you are wrong but will subtly suggest possibilities which might be considered. As you leave you know you have a friend—one who understands you and is deeply concerned with you personally.

The President has developed composure in the extreme. One who has worked closely with him for many years said: "I have never seen President Berrett angry." He has the rare ability to live with sharp differences and acquire the good will and respect of all concerned. A rationale which he has developed over the years leaves no problems for him as far as the Church is concerned. He is completely dedicated thereto. Likewise, personalities present no problem to him. He has room in his heart for men of widely diverging opinions. As a result, all feel their acceptance by and support of him.

The 145,000 youth of the Church involved in the activities of the Department of Seminaries and Institutes of Religion and the 8,080 full-time and 2,000 part-time employees therein are grateful to be under the supervision of President William E. Berrett and express appreciation therefor. Not only are we aware of his leadership ability and his wealth of experience—37 years in the program—but, above all, we are secure in the knowledge of his dependence upon the Infinite. "You are professional," he recently told a group of Department leaders, "but you are also priesthood bearers. Walk with the Lord at all times. An average man with God's help will accomplish much more than an outstanding man walking alone."



fessor of zoology and entomology at Brigham Young University, was to teach his children to work. Being the practical man he was, he gave up his dairy cows first, later his foxes, and lastly his chickens, when each, according to his meticulous set of records, failed to produce a reasonable profit. Practical as he was, he faced the facts of life and responded accordingly.

Karl was a musician of some repute, playing in a dance band for several years. He was an expert clarinet and saxophone player and gave private lessons for some time on reed instruments. He was also in great demand as choir leader in wards and stakes wherein he resided.

He married Phebe Ricks, and they became the parents of six children, five of whom are living. Recognizing the value of education, they were successful in instilling this attribute in their children who also chose companions with educational degrees. In addition to Stephen L., John has his Ph.D. in physics and is on the faculty at Utah State University. Mrs. T. O. (Zella) Thatcher married before graduation but is working toward this goal. Her husband is a Ph.D. in entomology on the faculty of Colorado State University. Mrs. M. W. (Patricia) Nielson with bachelor and master's degrees is also married to a Ph.D. in entomology, employed by the United States Department of Agriculture in Tucson, Arizona. Maxine, degreed, is married to Ralph Campbell who has a master's degree in agronomy and is also a government employee with an assignment in Albuquerque, New Mexico. There are 18 grandchildren. Mrs. Wood died in 1960, and Karl later married Elenore Monson Brimhall.

Karl has dedicated his life to the Church professionally and ecclesiastically. In addition to spending 47 years as a teacher of the youth of the Church, he became ward clerk at the age of 17. Ten years later he was bishop. His mission was to the Eastern States. He is the recipient of the Silver Beaver Award for distinguished service to Boy Scouts. Karl's life has epitomized the truth spoken by one whom he came to know and admire—King Benjamin: “. . . when ye are in the service of your fellow beings ye are only in the service of your God.” (Mosiah 2:17.)

**EDITOR'S NOTE:** J. Karl Wood died February 29, 1968, while in his seventy-eighth year—after the preparation of this article in his honor. Sincere sympathy is extended to the family in his passing. He will live long in the memory of all who knew him, particularly those who served under his supervision.

ment Era, of which he served as editorial associate from 1960-65.

Carter is the author of two widely read books, **The Kingdom of God Restored** and **I Saw Another Angel Fly**. The former is now in its fourth edition and has been published by the Church in German, French, and braille. Both books have been chosen on the MIA reading course list.

A recognized authority in the field of Church history, he authored brochures distributed for many years at several historical sites owned by the Church. He is still active in research in this area, his current project being that of plotting and giving the historical background of all buildings and monuments—present and past—on Temple Square.

At 28, which he will tell you is his age (“Just reverse the figures to keep the game honest!”) Carter looks back upon a lifetime of service to the Church climaxed by his present calling of stake patriarch. He has several appointments each week and has given well over 500 blessings since his ordination in 1960. Scripturally oriented after so many years of teaching seminary, he has each member requesting a blessing memorize Moroni 10:4-5 before reporting to his home to receive a blessing. In a “little meeting” he holds at this time, he asks the recipient to quote the assigned scripture, helping him grasp the significance thereof. As he departs, he is handed a slip of paper on which is typed 1 Nephi 13:37. This he is asked to read often, relating it to his blessing.

A visitor to the Grant home in Sandy will seldom be permitted to leave without a “taste” of delicious peanut brittle of Carter's own making. For ten years he presented each of the General Authorities with a pound box of this delicacy as a Christmas present. He came to be affectionately known by many of them as “the peanut brittle man.” Last Christmas he sent pound packages to 51 members of his family and that of his wife—children, brothers, sisters, and married grandchildren. The recipe—don't ask for it. It is a well-guarded secret.

Carter's advice for a happy life, which he has followed throughout his life, he received from “Uncle Heber” (President Heber J. Grant) —“Whenever the Brethren meet in the temple and come out with a pronouncement to the Saints, don't ever go contrary to this advice.”

One of the satisfying and intrinsic compensations of teaching is that a truly dedicated and successful teacher can tie knots of personal influence in the lifeline of a student that will anchor and guide his life long after the subject matter of the classroom has faded from memory. Such satisfaction only comes when a teacher so loses himself in his love for the Master Teacher and the souls entrusted to his tuition that all thought of self is forgotten. Only then the promise of the Savior is realized when he said, "For whosoever will save his life shall lose it." (Matt. 16:25.) The power of a teacher's personal influence will not be found tied in the lifeline of the student save he completely and totally forget himself in the sacred calling of a teacher.

## TYING KNOTS OF PERSONAL INFLUENCE

Wallace J. Johnson  
Bountiful North Seminary Principal





## Tying Knots of Personal Influence

Tying knots of personal influence should be one of the desirable ends of teaching. Such an end is achieved only when a teacher has developed within himself some of the greatest virtues taught and exemplified by the Master himself—virtues that will radiate from the teacher and be felt by the pupil to such a degree as to both influence his daily actions and develop within him the same virtues with which to meet life. These personal qualities of a teacher are not developed within a day nor acquired fully within the relatively short period of preparing to become a teacher. One must strive daily during his span of life to make them part of himself. Only one, the Master Teacher, has ever reached the ultimate in realizing them. The constant task of a true teacher is to labor daily to acquire such virtues if he truly desires to tie knots of personal influence that will aid students long after the days of teacher-pupil companionship are past.

To discuss in any detail HOW these virtues might be acquired is far beyond the time and space limits of this article. Suffice it to say that honest, objective self-appraisal will help much. The counsel of Paul, “. . . let a man examine himself, . . .” (1 Cor. 11:28), can be used in teaching as well as sacrament participation. Solicitation and sincere use of student evaluations of a teacher are effective aids. Examination of instances of both success and failure in the teaching experience and recognition of the need for these personal virtues motivate one to strive for acquisition. The selfless giving of a teacher to calls to Church service and daily living of the gospel in all aspects of life encourage these desired and elusive virtues to blossom and bear fruit in the classroom. Such qualities of a teacher cannot be learned as can some teaching method or technique. Their realization is that life-long struggle of striving to become perfect, even as our Father in heaven is perfect. Though difficult of attainment and realization, these attributes are vital and essential if a teacher is to tie knots of personal influence in the lives of his students. May good, strong, and secure knots ever be tied by these teaching virtues!

One may well ask for some specific suggestions as to how this process of tying knots of personal influence can most effectively be accomplished.

1. A teacher must be humble and dependent on the Lord to aid him in his task. He should truly believe the word of the Master when he declared, “Be thou humble; and the Lord thy God shall lead thee by the hand, and

give thee answer to thy prayers.” (D & C 112:10.) Surely a teacher of the restored gospel must strive for the greatest humility to assure that his teaching and personal influence are powers for good in the lives of his students. Humility can be sensed by students and may be so felt as to be cultivated and developed in their lives.

2. Closely akin to humility, a teacher must be completely genuine and sincere in all that he does. He must be sincere in the expression of his belief and testimony. He must be sincere in his expression of love for his students and for his fellowmen. He must be sincere in his expression of love for the Savior and his desire to lead his students to that same love.
3. To be an influence in the lives of his students, a teacher must be dedicated. He professes to have the greatest and most important message in the world to impart to his classes and the most vital ever revealed for the happiness of God's children. If such is the case, he must show his belief in these things by complete dedication to his task. Other interests, hobbies, or work should never compete with the great calling and mission of teaching. Christ said, “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Luke 14:33). If the Savior made this a requirement for discipleship, surely those who have chosen to be teachers of his gospel must be completely dedicated. Students are not fooled—they sense dedication and respond to it.
4. To tie this vital knot of personal influence, a teacher must have faith—a multiphasic faith of four dimensions. (a) He must have faith in himself that in humility he can do his part to perform his task. (b) He must have faith in his message as the most vital thing he can give his students to prepare them for a life of usefulness and happiness here and joy eternal in the life to come. (c) He must have faith in youth. He must believe in them and that as a class they are choice spirits and will respond to his teachings. (d) He must have faith in the Lord to aid him in his sacred task and know that with help from on High he will succeed. This high measure of faith is difficult to maintain in some situations and on some occasions, but it is the type of faith to which the youth will respond and try to emulate as they begin to view the teacher as a man of true faith.
5. No teacher can hope to exert a personal

influence on the lives of his students unless he has love for each and every one. Sometimes this may be hard to do, but it is a most vital ingredient of good teaching. It should be a love that does not permit favoritism and a love that tries hardest to manifest itself to the most rebellious or unruly. It should be a love that sees each one as a child of God and precious in His sight. It should be a love that recognizes and respects the individuality of each student and the sacredness of the personality and goes deep to see the good that is in each. It should be a love that meets the acting standards set forth by Paul in 1 Corinthians 13 or by Mormon in Moroni 7. If a teacher can teach with this love, the student may some day respond in the spirit of the following lines:

I love you,  
Not only for what you are,  
But for what I am  
When I am with you.

I love you,  
Not only for what  
You have made of yourself,  
But for what  
You are making of me.

I love you  
For the part of me  
That you bring out;  
I love you  
For putting your hand  
Into my heaped-up heart  
And passing over  
All the foolish, weak things  
That you can't help  
Dimly seeing there,  
And for drawing out  
Into the light  
All the beautiful belongings  
That no one else had looked  
Quite far enough to find.

I love you because you  
Are helping me to make  
Of the lumber of my life  
Not a tavern  
But a temple;  
Out of the works  
Of my every day  
Not a reproach  
But a song.

I love you  
Because you have done  
More than any creed

Could have done  
To make me good,  
And more than any fate  
Could have done  
To make me happy.

You have done it  
Without a touch,  
Without a word,  
Without a sign.  
You have done it  
By being yourself.  
Perhaps that is what  
Being a friend means,  
After all.

(Roy Croft, "Love.")

To have a student respond in such a spirit would surely be a witness of the personal influence of the teacher and a compensation beyond measure or expression!

6. A teacher could have all of the foregoing fine qualities and still fall short of his hope to be a personal influence in the lives of his students if he is not an example (to the best of human ability) of those great precepts which he teaches. In fact it would be hard to meet the foregoing goals if one were not an example of that which he taught. Students see more than they hear. They are looking more than they are listening, and the teacher and his daily life are the greatest and most important "visual aids" in the classroom. John Ruskin claims that education "is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example."

### Caution in Tying Knots

The foregoing then suggests a few of the ways in which a teacher can so teach as to become a personal influence in the lives of his students. A few cautions might be considered, however, as one carries forward the teaching process and senses that his personal influence is beginning to tie an anchoring knot in the lifeline of students:

1. A teacher should never teach with the desire to ingratiate himself with a student nor to build a sphere of personal influence as his prime objective. His sole aim should be to aid the student, and any personal influence that might result is a satisfying by-product of the teacher-student relationship in the adventure of learning together.
2. A teacher who willfully attempts to tie a



knot of personal influence in the life of a student with the desire to build his own image or raise his own rating is prostituting the sacred calling of teacher.

3. A teacher should never allow his personal influence to so dominate the life of a student as to cause him to reject the aid and influence of another teacher who may have had contact with him in the past or may yet have such opportunities in the future. There should be no spirit of selfishness nor possessiveness on the part of a teacher who has had the blessing and trust of being a guide to a student for a time. Nothing should ever be said, done, or even intimated that would lessen the influence that either a past or future teacher may have on the life of the student. This feeling and spirit should go far beyond the accepted rules of professionalism, for Church school teaching is more than a mere profession—it is a dedicated and devoted brotherhood whose efforts with students are guided, led, and inspired by Him who was ever willing to say, “. . . Why callest thou me good? none is good, save one, that is, God.” (Luke 18:19) or “. . . The servant is not greater than his lord; neither he that is sent greater than he that sent him.” (John 13:16) and “. . . my Father is greater than I” (John 14:28). This spirit of self-effacement should be so great and sincere that a teacher should feel joy for his pupil if his own personal influence is overshadowed by someone who might be an added light in the life of the youth.

### Finishing the Course



At the end of the course or the close of the year when the final knots are being tied, a wise teacher has a special opportunity to give added meaning to the knots of personal influence that might have been tied in the lifeline of students. He should realize always that the whole end of his teaching is to aid a student in the miraculous process of spiritual, mental, emotional, and physical maturation. This maturation assumes that with each course of study or with each year's work a student is more independent and self-sufficient. With such maturation both teacher and student should realize that much of the influence a teacher may have had in a close or intimate way during the learning experience will make itself so much a part of a student that he will find himself doing many worthwhile things seemingly independent of a teacher's influence. Thus, a teacher's influence will quietly fade into a new, unfolding spirit of independence of a child of God.

Both teacher and student should try to realize this as the final knots are being tied. A teacher should realize that while the need and opportunities for his influence will diminish with the new experience of a student, the door to his office, his home, and his heart will always be open. This open door should be to either aid in problems too great for a student to meet alone or to share in the sublime joys that come to youth as they go forward on the path of life. This door should always be open!

What a compliment to the influence of a teacher to have a student return and invite him to go to the temple, to talk about a coming mission, or to meet a friend who needs help that the student alone cannot give! What a tribute to a teacher to be asked to stand with a student at times when sickness, sorrow, or death may come or the clouds of unbelief may happen to obscure the vision of that which a teacher had tried to give! What a privilege to have a student return and ask for help to overcome a weakness and to kneel in prayer for divine blessing on the interview! This door should always be left open as the student goes on to new experiences!

In the closing of the course, a teacher should make a supreme effort to reinforce what he has been trying to teach and live during the entire course—that the greatest influence in the lives of all is the power, influence, and Spirit of our Lord and Savior Jesus Christ. Students should be made to know that this power is greater than all power of humankind, superseding anything else in the world in directing the life of a believer—the one influence from which none can stray and still achieve his goal of eternal life. It is the source of all other good influences in life, and the sacred pupil-teacher relationship is possible only in the sphere of this holy influence. Students should be sent forward on their path of life with thought dominant. Though they may be far removed in time or distance from the influence of a teacher, they need never be removed from the divine influence of the Savior. A teacher will always be just as close as the student will let him be. Indeed, he is always there.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. 3:20.) Yes, He is always there! If, in parting, a teacher can help the student to truly realize this great truth and inspire him to always seek that help, he will have tied the most important of all the knots of personal influence.



# **WILLIAM C. SMITH • RETIRED SEMINARY TEACHER**

## **THE TEACHER'S GREATEST RESOURCE**

Does the teacher greet his students in a gracious manner with an occasional humorous quip, yet reserved withal? Does he remain in the background while the class officers start the class with decorum? Does he take charge of the class easily? Does his opening remark or question attract spontaneous attention?

The raise of hands demonstrates student response. Full participation follows. Discussion is intelligent, sincere, interesting. No one feels under pressure. Everyone enjoys the opportunity of expressing his conviction. Questions are received and given due consideration.

The teacher expects respect from the students the same as he shows them. He tolerates no misdemeanors. A pointed question may be asked but directed to an individual student. Understanding is exercised that the student may be encouraged, not embarrassed.

Time does not "run out"—it is utilized. The lesson is prepared with an objective that must be reached within the class period. Students are punctual; the teacher closes on time. Taking extra time to make an important point causes unrest and annoyance.

The teacher is not through when he dismisses the class. According to President McKay the student learns as much outside the classroom as he does in it. The teacher shows his ability to teach gospel principles, but his message is evaluated by his conduct. He meets students in the high school halls, on the athletic field, in the stores, everywhere! Students involuntarily judge him. To their satisfaction they find him to be all they expected. He is accepted. And because he is the fine person they know in the classroom, his word becomes law.

You may call it technique. I call it integrity—the greatest resource of the teacher.

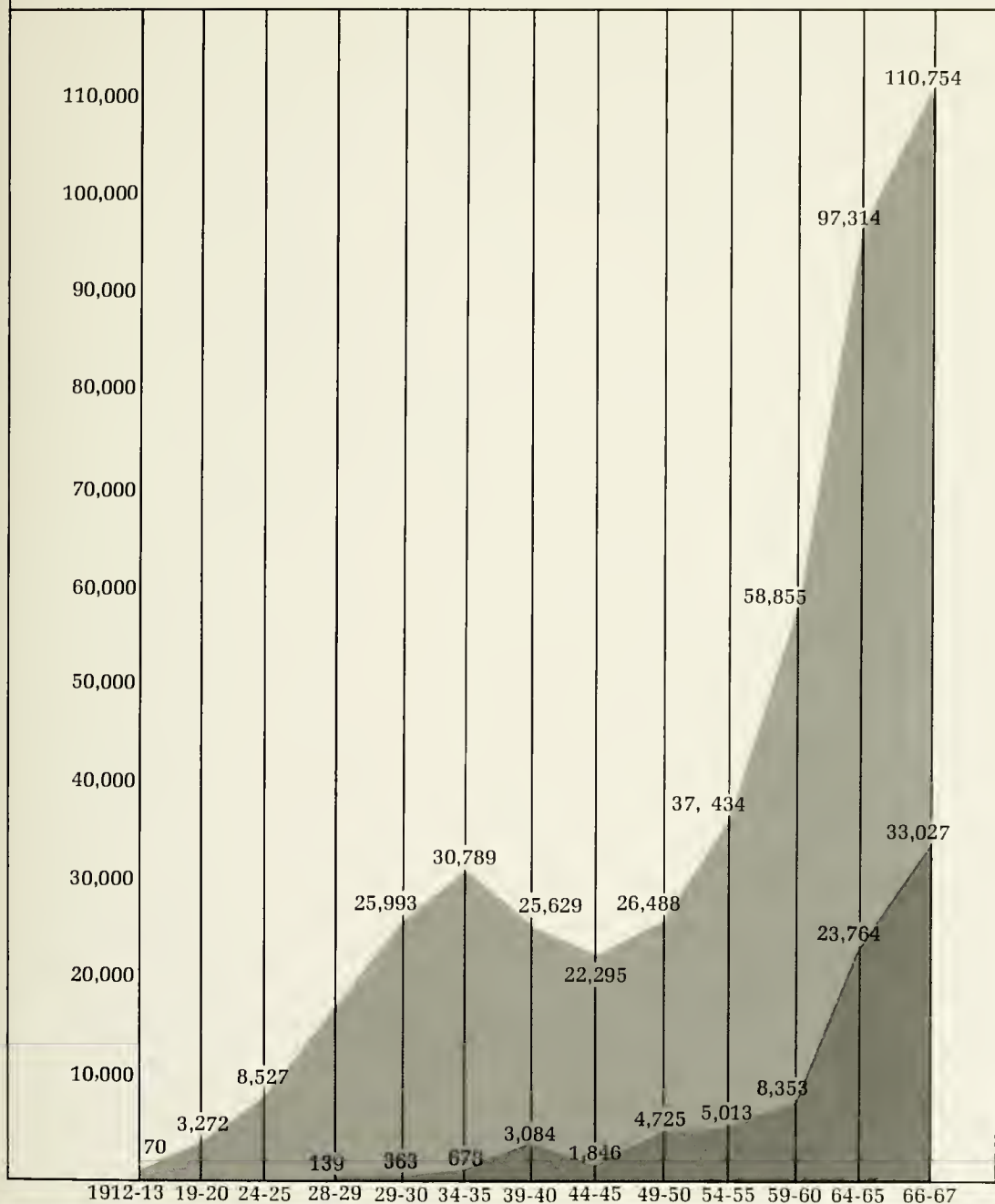


# \* Seminary Enrollment

1912-13 to 1966-67

# \* Institute Enrollment

1928-29 to 1966-67





1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.